THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another." BOOK OF MORMON, 3 NEPHI 11: 29.

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WHAT THE WORLD OWES THE BOOK OF MORMON*

ELDER BRIGHAM H. ROBERTS

OF THE FIRST COUNCIL OF SEVENTY

MY BRETHREN AND SISTERS, in all the conferences of the Church that I have attended, I cannot recall a time when I have felt that we have had a greater spiritual feast than we have had at this conference, because of the outpouring of the Spirit of the Lord upon His servants.

. . . . .

As [President Ivins] closed his remarks the thought that flashed through my mind was this: O, what the world would have lost if the Book of Mormon had not been brought forth!

I wish I had the time to consider the things that would have been lost to the world but for the bringing forth of the Nephite scriptures. . . . I remember in my early days coming in contact with opponents of the Book of Mormon who charged, for instance, that it had no aphorisms of any importance, and that it was in this respect in strong contrast with the Jewish scriptures. I want to call your attention, however, to a few aphorisms that are of great worth, and that enrich the sacred literature of the world. For instance, there is that sharp-cut sentence: "Wickedness never was happiness." I think it would be difficult to find an epigram more important than that, and a truth that the world ought to know more.

Again: "All things have been done in the wisdom of him who

*From an address delivered at the closing session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 8th, 1928.

knoweth all things.*" A beautiful utterance; and a declaration of confidence in the perfect knowledge of God; and builded upon that perfect knowledge—and it can only be builded upon perfect knowledge—perfect wisdom. And that beautiful declaration is followed by this announcement of the great truth, giving us clear vision of the purpose of God with reference to the earth-life of man, the like of which is not found elsewhere, neither in Jewish nor Christian scriptures, nor in the philosophies of men: "Adam fell that men might be; and men are that they might have joy." That is the thing that God is working out, and what a lesson of cheer and good will and of hope it is!

Here is another: "The Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

You who are starting to bring to pass the high purposes of God, with reference to this creation of His, what comfort that assurance brings! "God will require nothing at the hands of the children of men save he prepares the way for them to accomplish that thing." Again, Moroni, near the close of his record, seems to tremble for the success of his work, and as he reviewed it and became conscious of the weaknesses in it, he was very deeply sorrowful and he wrote in substance—and all these quotations are but in substance: "Lord, the Gentiles will mock at our weakness in writing." And the answer of the Lord was: "Fools mock, but they shall mourn; and my grace is sufficient for all who humble themselves before me, saith the Lord."

NO LACK OF APHORISMS

I remember having a very rich bit of experience with that passage in the younger days of my ministry when I was on my first mission. It fell to my lot to engage in a three-day debate with a seasoned man in that line of work. I was but twenty-three and had had no experience. He was fifty-four and had the reputation of having driven all his opponents from the platform. He mocked considerably at the Book of Mormon, and brought up this very question of its lack of incisiveness and clear-cut aphorisms, and challenged me to produce anything that could be comparable with the sharp, clear-cut aphorisms of the Bible scriptures. I told him I could think just at the moment of but one, and that was: "Fools mock, but they shall mourn."

I am not very much acquainted with his history after that debate, but after three days' discussion he utterly refused to go on with the debate, when it was really but half through, notwithstanding he had previously driven every opponent from the platform. I had his promise also that I should have the opportunity of examining his doctrine after closing our debate on the

*These quotations are in substance only. They are not purported to be *verbatim et literatim*.

Book of Mormon, but he refused to go on with it, and left the platform with an unfinished job on his hands. By the way, let me say—not by way of boasting, but because of the blessing of the Lord on our labours—immediately following the discussion we began baptizing, and within two months had raised up a branch in the neighbourhood of more than sixty members. The Lord so blessed us on that occasion. After calling this gentleman's attention to that passage, "Fools mock, but they shall mourn," he did not ask for any more aphorisms.

DIVINE COMFORT AND ASSURANCE

"Fools mock, but they shall mourn"! And then this richer statement follows it: "I, the Lord, give unto men weakness that they may be humble; and my grace is sufficient for all men that humble themselves before me."

Have you in your moments of trial or deep sorrow felt the hand of a friend steal quietly into your hand, and by pressure express sympathy and brotherhood to you? I have fortunately had a few friends with whom I have had such experience as that, both men and women—a recollection that is among the precious treasures of my experience. But this passage: "I give unto men weakness that they may be humble; and my grace is sufficient for all those who humble themselves before me"—in this, it seems to me, that I feel the hand of God slipping gently into my hand, and giving me the pressure of assurance that there will be mercy, that there will be helpfulness, that there will be encouragement from God. He will remember that we are but men and women in the making; and while not yet perfect, yet perhaps perfectable—which is the important thing. In that utterance in the Book of Mormon I feel the richness of the grace of God, and assurances of success in hungering and thirsting after righteousness, for it shall be given unto us.

The Book of Mormon is important because of its correction of some errors that have crept into the philosophies and religions of men. You see perhaps the most perfect expression of God's law unto men in the sermon on the mount. That sermon as it stands in Matthew is vulnerable, at least at one point; and that is where the Saviour admonishes men without any limitation, apparently, as expressed by Matthew, to take no thought for tomorrow what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; and calls attention to the lilies of the field, how they grow; they toil not, neither do they spin, yet Solomon in all his glory is not arrayed as one of these. He refers to the very birds of the air, that they are under the care of the Father, and will have His attention, and not one falleth to the ground without His notice. "Are ye not of more worth than many sparrows?"

Now those who enter into arguments against the doctrines of Christianity, and who try to condemn even this sermon on the

mount, say that this doctrine of taking no thought of tomorrow is utterly impracticable in life—that if men generally tried to live as the birds do, and to receive their clothing as the flowers are clothed with beauty, the result would be not civilization but savage life as we know it among the undeveloped races of the children of men.

In the Book of Mormon account of Christ delivering that sermon on this continent among His people, when coming to that part of His sermon which He repeated here in this land, He turned directly to the Twelve Disciples unto whom He had given authority to preach the Gospel and administer the ordinances thereof; and it was to them, and to them alone, that He addressed that part of His sermon. They were to take no thought of the things of tomorrow, nor the things of the world; for the Father knew beforehand what their needs were. And then He admonishes them to take encouragement from His reference to the birds of the air and the flowers of the field, how they were fed and clothed; and gives them encouragement that the Father would so care for them. From the fact that this part of the sermon was limited to the twelve special disciples on this western hemisphere, it is a reasonable conclusion that the same limitation was fixed in His sermon on the mount when He delivered it in Palestine, as it was recorded by Matthew.

PROPHECY SUSTAINED

Since this is Easter day, let me call your attention to one other thing in the testimony of the scriptures of the western continents—the Book of Mormon—in relation to the resurrection of Christ. What a wonderful testimony that book contains for the thing that is celebrated this day throughout Christendom: namely, the resurrection from the dead of our Lord the Christ! In all the accounts that are given of the reality of that resurrection—and it has been beautifully expressed to our thought during this conference, the absolute reality of it—how well the testimonies of the Christian scriptures and the prophetic parts of the old Bible, too, are sustained by that wonderful appearing of the Lord Jesus Christ to the inhabitants of this western world!

After the awful destruction by storm and tempest and earthquake, which very much changed the character of the face of the land, even mountains arising from plains, and mountains shaken to their foundations, covering wicked cities upon whom God had decreed destruction; after the awful three days' darkness which seems to have been even more terrible than the storms and earthquakes, and which has become enshrined in the legends of the native people of this American Continent—then a voice was universally heard in the land, proclaiming the mercy and willingness of the Saviour to forgive; proclaiming the truth that He was the Creator of the heavens and the earth, that He had made His sacrifices for the redemption of men.

Following that, some time after the close of the storms, tempests, whirlwinds and earthquakes, came to pass the wonderful appearing of the Lord Jesus Christ, when a few people in the Land Bountiful stood by a temple that happened to have escaped destruction—then, as they wondered upon the changes that had been wrought in the lands about them, and were recovering somewhat from their own errors, they heard a voice, but knew not whence it came nor what it said. They looked about at each other, wondering whence it came. The second time they heard it, but there was no definite communication in the sound. The third time they heard it they recognized that something was said, and that something was this, and it thrilled them: "Behold my Beloved Son in whom I am well pleased, in whom I have glorified my name—hear ye him."

Looking in the direction whence that voice came they saw a Man, all glorious, descending in white raiment, and down He came until He stood upon the earth in their presence. Stretching forth His arms—it seems to me it must have been with wonderful majesty—He said unto them: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world. And behold, I am the light and the life of the world: and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."

HOSANNA TO THE MOST HIGH GOD!

What a message of Deity to the world; a message and testimony of the Christ; of the fact that He had suffered for the sins of the world, of the fact that He had risen from the dead, and now stood before them clothed with all authority in heaven and in earth, come to establish faith in the hearts of those people who had been tried by their severe experiences, and had survived because they were the worthiest to survive! To them also He granted the privilege of St. Thomas, to behold His wounds in hands and feet and side. And when they had thus confirmed their faith, on their faces they fell and shouted aloud: "Hosanna, Hosanna to the Most High God!" And so they worshipped the risen Lord.

Now, tell me in what church or cathedral in the world, in what sacred grove, in what place among the habitations of men, will be found a more glorious Easter vision of the Christ than this? And the world would have lost this if it had not been for the Book of Mormon coming forth; and there are a hundred more such glorious things that have come to the world in that book to enlighten the children of men, all of which would have been lost had not this American volume of scripture been brought forth.

. . . .

And now, O Lord Jesus, if thou couldst but come into the con-

sciousness of our souls this day, as thou didst come into the vision of the ancient Nephites in the Land of Bountiful, we would join their great song of praise and worship, saying—"Hosanna! Hosanna! Blessed be the name of the Most High God!" And we, like them, would fall down at the feet of Jesus and worship Him this Easter day! Amen.

WILFORD WOODRUFF—PRESTON TO CASTLE FROME

Elder Richard L. Evans

The story of the early British Mission labours of Wilford Woodruff is a classical example of wholehearted resignation to the will and direction of God. The bounteous success resulting from this pursuance of the Lord's work in the Lord's way is eloquent in its testimony of the wisdom of such resignation to and support of the Lord's word.

In a previous writing we have followed Wilford Woodruff from his New England boyhood to his early manhood in New York State, where he came in contact with two "Mormon" missionaries, accepted their message and moved to the body of the Church. His call and ordination to the Apostleship, his departure from his family, his journey to British shores, his arrival in Liverpool on January 11th, 1840, and his presence at the Preston consultation held in the home of Willard Richards on January 17th, have also been related. At this last named gathering it was decided that Wilford Woodruff should take up his labours in the Potteries of Staffordshire.

He was a stranger to England and to the territory assigned. He had no friends there known to him. There was work to be done, however, and Wilford Woodruff was not one to let time slip by in inactivity. On the following day he bade adieu to Elders Fielding, Richards and Taylor in Preston, and set out for the designated field, accompanied by Elder Turley who was bound for Birmingham. We may well suppose that parting from his brethren and from the organized body of the Church was hard on this occasion, but throughout his life Gospel interests were paramount in the actions of Wilford Woodruff.

EXPERIENCE WITH AN EVIL SPIRIT

Elders Turley and Woodruff took their journey by way of Manchester, where they visited for a day or two. There Wilford Woodruff and William Clayton met for the first time. The formalities of introduction had scarcely passed, when Elder Clayton requested Elder Woodruff to join him in administering to a woman possessed of an evil spirit.

They found the unfortunate lady in a rage, with three men attempting to quiet her. Many, among them both members of

the Church and unbelievers, had gathered to see the devil cast out. "Had I acted upon my own judgment," wrote Wilford Woodruff, "I should have refrained from administering to her in the company of those present; but as I was a stranger there, and Brother Clayton presided over the branch, I joined with him in administering to the woman."

The unbelief of those present had the effect of building up resistance to the workings of the Spirit of God, which seldom, in such cases, forces itself upon unwilling, unworthy company, unless there be purpose in so doing. The administration was void of effect, except to increase the writhings and sufferings of the afflicted lady.

All but the few who waited upon her were requested to leave the room. In this smaller, more receptive, more believing company the missionaries laid their hands upon her head a second time. In the name of the Lord Jesus Christ and by virtue of the Holy Priesthood of God, Wilford Woodruff, a latter-day Apostle, rebuked the evil spirit and commanded it to depart. The afflicted woman relaxed into a restful sleep. The next day, the Sabbath, she stood before a large audience in public service, healed, and bore witness of the blessings of the Lord in her behalf, acknowledging His hand in her deliverance from the powers of evil.

This manifestation of the power of God greatly increased the numbers who attended gatherings of the Church in that vicinity. True, curiosity and a desire to be entertained were the motives that brought many. But at least, witness was borne to them of the Gospel restoration, and it frequently happened that those who came to scoff or to be amused, stayed to worship.

On the Monday following, the evil power, apparently incensed at being cast out from the woman, and loth to depart from the realm of mortality, entered into her little child—a babe of but a few months. From its infant victim it was commanded to depart by the laying on of hands of the Elders. That household was no more troubled with such occurrences. During this Manchester visit of Wilford Woodruff about a score of persons suffering from sickness and disease were blessed and healed by the power of God.

IN THE POTTERIES

Brother Woodruff continued his journey and reached Burslem in the Potteries on January 21st, only four days after the Preston council. The region commonly known in England as the Potteries lies in North Staffordshire. It covers an area about nine miles in length by three in width, and includes Burslem, Hanley, Newcastle-under-Lyme, Stoke-upon-Trent, Tunstall, and other towns. It is the centre of British earthenware manufacture. The territory had previously been visited by Latter-day Saint missionaries, but little had been done there before the arrival of Brother Woodruff.

(*Continued on page 634*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 4, 1928

EDITORIAL

MISSIONARY MOTIVES

A REGULAR contributor to a well-known provincial newspaper is one of the few to be worried because two "Mormon" missionaries have laboured in his neighbourhood. He has tried to determine their motives:

> Nobody goes around delivering tracts without a reason, unless he is mad, and "Mormons" are far from that. Neither can anyone make a living at the tract delivering business in 1928. They must be subsidized from somewhere—and for some purpose. The purpose, in the case of "Mormonism", is to lure girls to Salt Lake City.

The writer of the above clearly fails to understand that men may labour for something else than material gain. He does not seem to comprehend that humanity will sacrifice all that it holds dear for the truth to which it has become converted. He appears not to know that human history is mainly a record of man's burning quest and sacrifice for spiritual realities. He represents a class of people in whom is reflected gross materialism, for whom the satisfaction of physical wants is the beginning and end of all endeavour.

"Mormon" Elders, labouring without pay, are necessarily subsidized, for they must live; but the required means come from their own savings or from gifts by parents and friends, often poor toilers, who gladly give of their meagre incomes that God's truth may be more widely known and that mankind may thereby have greater joy in life, here and hereafter.

The unworthy motive which he imputes to the "Mormon" Elders, he knows to be untrue, or he is stupidly unfamiliar with the world about which he pretends to write. The Latter-day Saints are scattered over the earth. They are free agents who come and go as seems best to them. The Church teaches them to be clean and law-abiding citizens, everywhere, and to practise in their daily lives the precepts of the Lord Jesus Christ.

The Gospel of Jesus Christ has been restored in this age with its former authority and gifts. That is the claim of the "Mormon" Church. In obedience to the divine injunction "Go ye into all the world, and preach the gospel to every creature", the missionaries of the Church seek to spread the knowledge of the Restoration by every honourable means. That is the reason for tracting.

It were well for the world if more men had a living faith sufficient

to lead them into service and sacrifice for the Eternal Plan of human salvation.—W.

OBSERVATIONS OF A TRAVELER

From a British publication, *Light*, we quote the portion of an article which follows. It appeared in *Light's* issue of September 15th, 1928. It came unsolicited; we acknowledge it gratefully. With the writer under whose name it appeared, Mr. Horace Leaf, F.R.G.S., we are not acquainted. For his fair-mindedness, however, we congratulate him. For his kind expressions we thank him:

The motor trip from New York State to Salt Lake City reveals the courage and resourcefulness of the Latter-day Saints when persecution drove them to seek a home as far removed from their persecutors as possible.

From Cheyenne the journey is over hills and mountains until the extensive plain in which Salt Lake City is built opens to one's view. Here lies one of the most famous cities of the world, a standing testimony to the enthusiasm, artistic sense, commercial enterprise and unity of one of the most extraordinary religious organizations.

Salt Lake City has a character all its own. No one can hope adequately to describe it. It is necessary to visit it and live among its people to appreciate the many fine points that distinguish it. Its atmosphere is rarified and so pure that mountains miles away appear quite near. The people are well dressed, upstanding, and of cheerful aspect. The women folk are above the average in height, appearance and charm. They look of more than ordinary intelligence,

Whatever may exist under the surface, externally there prevails a spirit of tolerance and fair-play, and my experience confirms this.

A more polite and agreeable people I have never met. It is admitted by non-Mormon residents that Latter-day Saints are, on the whole, true to the Eleventh Article of Faith which says: "We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

. . . .

The Church Offices are very beautiful. It is difficult to describe adequately the attractiveness of the interior decorations. The walls are made partly of Utah onyx, a lovely mottled brown marble obtained from the Rocky Mountains.

I was deeply impressed with the excellent library kept in this building. It is an example of the extraordinary degree of efficiency to which the Mormon organization has attained. Every book written for or against Mormonism is to be found there. I was shown a book written by Sir Arthur Conan Doyle during his first visit to America many years ago, when his prejudices against unorthodox movements must have been keen, and another written after his famous Spiritualist tour. He then came in close personal contact with the Mormons, and wrote about

Mormonism with sympathy and insight. They were very appreciative of this change of view. His visit to the library made a lasting impression upon those who met him, and he did much to soften their attitude towards psychic subjects.

My visit to Salt Lake City has been made more pleasant by the wonderful weather. Cold in winter and very bright and warm in summer, the weather is delightful. Add to this the natural beauty of the surroundings and one will be compelled to regard this part of the world as particularly blessed.

WILFORD WOODRUFF—PRESTON TO CASTLE FROME

(*Concluded from page 631*)

Success attended the Pottery labours of that servant of the Lord. He ministered there nearly six weeks on his first visit—January 22nd to March 2nd. Many believed, and were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. The brethren were enabled to obtain excellent meeting places. Frequently town halls were placed at their disposal for public gatherings. The usual resistance accompanied the successful preaching of the Gospel, but nothing of a serious or unusual nature is recorded. Within the few short weeks Elder Woodruff was well established, with many friends and acquaintances, with many doors opened in welcome to him. Many praised God and rejoiced in the knowledge of truth that had lately come into their lives. The Gospel had gained fair foothold in the region round about.

LED BY THE SPIRIT

Being aware of this success, knowing that he had many appointments ahead, and that he had no thought of leaving the territory, it was, therefore, with wonder and surprise that Wilford Woodruff received an irresistible impression to leave a field so fruitful for a destination unknown to him. The occurrence is described by himself as follows:

March 1st, 1840, was my birthday; I was thirty-three years of age. It being Sunday, I preached twice during the day to a large assembly in the city hall, in the town of Hanley, and administered the Sacrament to the Saints. In the evening I again met with a large assembly of the Saints and strangers, and while singing the first hymn the Spirit of the Lord rested upon me and the voice of God said to me: "This is the last meeting that you will hold with this people for many days." I was astonished at this, as I had many appointments out in that district. When I arose to speak to the people, I told them that it was the last meeting I should hold with them for many days. They were as much astonished as I was. At the close of the meeting four persons came forward for baptism; we went down into the water and baptized them.

In the morning I went in secret before the Lord, and asked Him what

was His will concerning me. The answer I received was that I should go to the South; for the Lord had a great work for me to perform there, as many souls were waiting for His word. On the 3rd of March, 1840, in fulfilment of the directions given me, I took coach and rode to Wolverhampton, twenty-six miles, spending the night there. On the morning of the 4th I again took coach, and rode through Dudley, Stourbridge, Stourport and Worcester, then walked a number of miles to Mr. John Benbow's, Hill Farm, Castle Frome, Ledbury, Herefordshire. This was a farming country in the south of England, a region where no Elder of the Latter-day Saints had visited.

Blessed is he who places the word of God before the wisdom of man. The events which followed Wilford Woodruff's willingness so to be led are among the most fascinating, most colourful, most far-reaching for good in all British Mission history.

LEEDS CONFERENCE

WHAT PROVED to be one of the most spirited conferences ever held in the Leeds District followed more than three months intensive tracting, and many open-air meetings, together with six weeks of unusual and favourable comment throughout the Yorkshire press. The gathering was held in the Carlton Street Boys' School, Bradford, on Sunday, September 23rd. Preceding the conference the missionary Elders concentrated their efforts on both street meetings and tracting. Members, friends and strangers were invited to the semi-annual conference by general proclamation and by special invitation. Much interest was aroused by the splendid reports in the local newspapers, which told of our street meetings, baptismal service, M. I. A. competition, and missionary work in general, nearly all of them mentioning the conference which was to be held September 23rd.

This widespread and favourable publicity seemed to disturb the minds of certain local ministers. As a result the open-air meeting in Bradford on the Sunday before conference was attended by a few so-called "Christian" preachers. One of them went so far as to hold up a bottle of poison and defy any "Mormon" Elder to drink it "as a sign to prove that he was divinely commissioned of God." The assembled crowd jeered our "Christian" friend down, and listened attentively to the missionaries.

The morning session of conference was carried out in regular Sunday School order, the lesson "Jesus and the Child" being conducted by the Mission President.

Following the presentation of General Authorities and Mission officers by Elder James O. Hawkins, and the report of District work for the past six months by President Merrill Sandberg, the afternoon session was favoured to have as the principal speaker President Benjamin R. Birchall of the Free State District. He

told of life experiences—of his mission to Utah to convert the "Mormons" as a Methodist minister, during which time he did not convert one, but was himself converted to "Mormonism." "We welcome criticism," he concluded, "but let it be healthy, truthful and constructive."

Between the afternoon and evening gatherings a joint auxiliary and Priesthood meeting was held, at which helpful instructions were given.

The opening of the evening session found the spacious hall filled. President and Sister Widtsoe, Elders Ralph V. Chisholm and Richard L. Evans from the Liverpool office, and President Alma C. Tranter of the Bristol District, were the principal speakers at this meeting.

In her remarks Sister Widtsoe declared that no women on earth have greater privileges and opportunities than those of the "Mormon" Church. She presented several Bradford Branch Bee Hive Girls with seals for their efforts in Bee Hive work.

"Mormonism" is a compound of two things only: Truth, and the *use* of that truth for the betterment of humanity. "It makes bad men good, and good men better." These were the theme remarks of President Widtsoe's evening address. He also spoke of the splendid progress of the past few months, and of the fairness of the British press in this section of the country.

Musical numbers of high order were rendered by members and friends in each of the meetings.

Newspaper representatives of the *Yorkshire Observer*, *Bradford Telegraph and Argus*, *Yorkshire Post*, *Yorkshire Evening Post*, *Leeds Mercury*, and *Leeds Evening News* were present at the afternoon and evening meetings. Splendid accounts of the conference were given in all the above mentioned journals.

Monday, September 24th, the missionary Elders of the Leeds District came together to receive instructions from President and Sister Widtsoe.

James O. Hawkins, District Clerk

LEEDS M. I. A. COMPETITION

What church organization is it? What are the events? What are the prizes? Where is this competition being held? These were among the many questions asked by the local newspaper reporters concerning the final M. I. A. competition of the Leeds District. The answers to the queries were given in the actual performance, which took place at the Bradford Branch meeting room, Sackville Street, September 22nd.

Three months ago the competition began in the Mutual Improvement Associations of the District. Members of all ages caught the spirit of it, and proffered their time and talents.

The six branches so enthusiastically rallied to the friendly competition that it was necessary to use a process of elimination, semi-finals of which took place Saturday, September 8th.

At the finals on the 22nd, musical numbers—vocal and piano—public speaking, essays, original poetry, debating, drama and dancing received attention.

With love and good-will the competitors vied for superiority, and it was only after difficult deliberation that the winners of the meet were determined.

JAMES O. HAWKINS, District Clerk

FROM THE MISSION FIELD

Transfer and Appointment: The release of Elder Veronus M. Jensen as President of the Hull District, and the appointment to that office of Elder Ervin R. Stoker—as announced by President John A. Widtsoe at a meeting of the Hull District missionaries held in Hull on September 17th—took effect at the close of September. Elder Stoker was recently transferred from the Ulster District. Elder Jensen has been transferred to the London District.

A Bee Hive Girl's Conference: The Bee Hive Girls of the Sheffield Branch held their conference in the chapel at Ellesmere and Lyons Road on Sunday, September 16th. The program, conducted by Sister Rose Bailey, was so arranged as to enable each member to fill cells as well as to furnish an evening of performance and testimony that will remain memorable among Sheffield Branch activities. The Barnsley Branch Bee Hive organization was represented by its entire membership. Some of the members of that "swarm" walked in party to Sheffield, a distance of sixteen miles, and felt, after the meeting, that they had been well rewarded for the journey.

Words from the Workers: Writing of another group campaign being conducted in Scotland, District President George W. Romney has commented as follows: "We are now engaged in another campaign, group work, which is proving to be a stimulant to missionary industriousness. This time we are proclaiming our life-giving principles to the admirable Scots of Saltcoats, Ayrshire. On September 11th the Scottish District missionaries assembled in Saltcoats, preparatory to beginning activities in that vicinity. Subsequently we have had much success and joy. Hundreds of friends have been made at open-air meetings. We have not encountered a single hindrance in this type of work, and feel that we are being helped considerably by Him we serve. Thus far our street meetings are proving immensely successful. We hold two each night—one in Saltcoats and one in Stevenston,

three miles distant. Last night at the former place we had a friendly audience of nearly five hundred. All of us are confident that as a result of our endeavours the attendance at the hall meeting to be held next Thursday, September 20th, in the town hall, will be as large if not larger than that we had at Perth. All the brethren express themselves as sorry that it is not the month of May instead of September, so that we could have a long period of such enjoyable and effective work before us."

The following information has arrived later from Scotland: "Group work is proving more effective with experience. On the night of September 20th the concluding meeting and the initial one indoors convened in the Lesser Town Hall. Half an hour before it commenced the hall was filled. Five hundred gained entrance; scores were turned away for want of sitting or standing space.

"It was an orderly and interested audience. Many, at the end of the meeting, expressed admiration for our Church and its teachings. Hundreds are still in quest of truth eternal!"

Branch Conferences: Of the Kidderminster Branch, Birmingham District, on Sunday, August 16th. An excellent turn-out of members and strangers was a gratifying feature of both the morning and evening meetings. "Salvation for the Dead" was the conference theme. President Heber J. Matkin and Elders Kenneth H. Smith and Arthur T. Coleman were in attendance.

Of the Lowestoft Branch, Norwich District, on Sunday, September 16th. The children were the principal participants in the morning service. Addresses on various Gospel themes were given in the evening meeting by District President William Fred Forsey and Elders H. Grant Vest and Wayne R. Nelson, and Branch President Charles M. Coleby.

Of the Skelton Branch, Newcastle District, on Sunday, September 9th. The branch was formally organized, with Brother John W. Rudd as branch president. "The Divine Mission of Joseph Smith" was the effectively portrayed theme. District President Charles E. Alsop, Elders Seth T. Shaw, Harold H. Blackmore and Rulon S. Scoville, and District Supervisor of Sunday Schools, Albert Hurrell, were in attendance.

Of the South London Branch, London District, on Sunday, September 16th. Special musical numbers were rendered by the M Men and by Relief Society sisters. The Book of Mormon was the conference theme. District President Clinton L. Mills and Elder Robert Dell Buchanan were in attendance.

Of the St. Albans Branch, London District, on Sunday, September 16th. Many assembled in the branch meeting hall and enjoyed an inspiring treatment of "Prayer" by members of the Sunday School. Elders Zenas W. Bennett, June E. Bartlett and G. Ronald Carter were in attendance and spoke.

Of the Nuneaton Branch, Birmingham District, on Sunday, September 23rd. The theme was "Divine Authority." Principal speakers during the evening meeting were President Heber J. Matkin and Elders Herbert W. Carter and Henry J. Bates and local Elder Thomas W. Nightingale.

Of the Leicester Branch, Nottingham District, on September 23rd. Sunday School children carried out a "Thanksgiving" theme in recitation and song. District President Rulon W. Stevenson, Elders John P. Hopkinson, E. Anthon Clayson, Fred H. Cox, and Branch President Frank Wheatley were the speakers during the day. An account of the conference appeared in the *Leicester Mail*, issue of September 24th.

Doings in the Districts: *Birmingham*—A conference of the Handsworth Branch Primary Association was held in the Handsworth Chapel on Sunday, September 16th. The performance of the children in developing the theme "Suffer Little Children to Come unto Me" was creditable, and was favorably received by those in attendance. The Handsworth Primary is progressing. Valuable instruction is being given to the children through the activities of this association.

Hull—Prior to the Autumn Conference of the Hull District, on the evening of Saturday, September 15th, a District social was given in Owen Hall.

Leeds—At a service held in the Feversham Street Baths, Bradford, on September 15th, eleven persons were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. The ordinances were administered by President Merrill Sandberg and the traveling missionaries of the Leeds District. More than one hundred and sixty persons attended this impressive service, including reporters from the *Yorkshire Observer*, the *Bradford Telegraph and Argus*, the *Yorkshire Evening Post* and the *Leeds Mercury*. Favorable accounts of the service were published by three of the journals mentioned above.

Liverpool—A baptismal service was held at Durham House, Liverpool, on Friday, September 7th, at which two persons were baptized by Elder Weston W. Taylor and confirmed by Elders Ralph V. Chisholm and Alvin G. Pack.

The following is from an account of an Accrington Branch outing which appeared in the *Accrington Observer*: "The children of the adherents of the Church of Jesus Christ of Latter-day Saints, Hindle Street, Accrington, on Saturday [September 8th] had their annual outing to Southport. The weather was certainly not promising when the party left Accrington, but they nevertheless had a very enjoyable time at the well known resort, visiting several places of amusement. After 'tea' the children enjoyed games on the sands. Southport was left about nine o'clock, everybody in excellent humour after an enjoyable outing."

Newcastle—A successful Relief Society Conference was held in the Sunderland Branch on Sunday, September 9th. A splendid group of investigators attended and were especially interested in the accomplishments of the organization as shown by reports of the year's work, and by the humble testimonies of the workers.

Norwich—Members of the Lowestoft Branch Mutual Improvement Association enjoyed an outing by char-a-banc on September 13th. A trip was made through beauty spots of Suffolk and Norfolk Counties.

Nottingham—An invitational "Rounders Meet" was held at Wollaton Park, Nottingham, on Saturday, September 15th, under the auspices of the Nottingham Branch Bee Hive Girls. M. I. A. members from throughout the District participated in the wholesome recreation.

Relief Society Conferences were held in the Nottingham, Leicester, Hucknall and Derby Branches on Sunday, September 9th. Evening services were conducted by the sisters, who occupied the time with readings, addresses and musical numbers. Accomplishments of the past year were reviewed. All the meetings were well attended, and a spirit of sympathy and appreciation for the work of this organization was in evidence.

A "Harvest Festival" was held in the Leicester Branch on Monday, September 24th. Products characteristic of the harvest were arranged in display and later sold to procure funds for the auxiliary organizations.

Scottish—During the forepart of September three persons were baptized in the Firth of Forth by Elders Lawrence S. Crosbie and William F. McKelvey. The same brethren also officiated in the confirmations.

Sheffield—Under the leadership of Sunday School Superintendent Harry V. Bailey members of the Sheffield Branch entertained their parents and friends with an evening of one-acts plays, sketches and musical numbers, on September 15th.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN